2: Karsten E-5 (1911-1913)1932 SI7 Mataco SI7

855 member of his own tribe. In the training of the Indian children the power
861 of example and the natural desire to imitate has the most effect. It is interesting to note how the young boys constantly watch the occupations of the elder men and how easily in this way they acquire the necessary
868 skill in the same occupations, above all in fishing and hunting. When the Toba boy is about six or seven years old, his father makes him a small bow and arrows with which he frequently practises shooting, thus at an early age acquiring dexterity in managing the weapon. Similarly the girls follow their mothers everywhere, down to the river, to the fields, and the forest, keenly watching how she does her work and soon learning to do the same.

881 As far as I know, no particular ceremonies are performed among the Choroti and Mataco with young boys at the attainment of puberty, nor do the present day Tobas in Bolivia practise any ceremonies of this kind. According to some ancient writers, the Tobas of the 18th century practised certain ceremonies with young boys, consisting of a peculiar arrangement of their hair and in pricking them on the body with sharp-pointed bones, but since the particular purpose of these ceremonies was to initiate them into the profession of a warrior, I shall reserve the details till later on, in treating of Indian warfare.

On the other hand, when a young girl has her first menstruation and becomes marriageable, the incident is celebrated among all Chaco tribes with certain feasts, dances, beer-drinking, and purely religious rites. In order fully to understand these ceremonies it is necessary to know the ideas which the Indians entertain about the mysterious phenomena of puberty. It is by no means sufficient to say that the puberty ceremonies simply serve to initiate the girl into her coming sexual life; their significance is much deeper.

881 The physiological process which causes the menstruation of the
941 women, incomprehensible as it seems to the Indian, strikes him as something extremely mysterious and must needs give rise to certain superstitious beliefs. Thus both the Tobas and the other Chaco tribes seem to have
[821] the idea that this strange phenomenon is caused, or at any rate influenced, by the new moon. Moreover, since the menstrual periods, and especially the first menses, are as a rule connected with certain nervous disorders and other alterations in the physical condition of the woman, it is naturally thought that during these critical days she is seriously exposed to the influence of evil spirits. At the same time, of course, owing to the awakening sexual desire, the relationship between this physiological

3: Metraux E-5 (1933) 1939 SI7 Mataco SI7

with a charata (bird, *Ortalis canicollis*) bone that they might rise early, and finally with an owl's bone in order to see and fight in the dark.

Matako always attack at daybreak. They kill only men, young or old, burn the village, and take away as captives the women and children. When my informant was a child his people fought against the Pilaga on the Pilcomayo where they had gone fishing. The last encounter between the Toba and the Matako took place four years ago (1929) near Pozo del Tigre. In consequence of that conflict, the Matako made prisoner a Toba woman, but later on they surrendered her to her people for a payment.

Toba children taken captive by the Matako were raised like Matako children. Later they married women of the tribe and had in general the same rights as the other members of the group.

Not so long ago the Matako practiced scalping. A man who took a scalp gave it to his wife who danced to express her joy at her husband's killing an enemy.

XVIII. Dances

The dances begin at sunset and are continued until one or two o'clock in the morning. These are only for unmarried people and the dancers are always surrounded by the children of the village; they enjoy these affairs very much. Children normally do not take part in the dances, but are sometimes admitted among the dancers in order that they may learn the songs and dances.

1. All participants form a circle with their faces toward the center, the right hand on the shoulder of the person to the right and the left hand on the waist of the person to the left. One of the dancers starts singing very slowly and everybody stamps rhythmically, the right foot marking the time. After a few notes all the dancers begin to sing. The rhythm of the song and the movement of the dancers become livelier and livelier and gradually the stamping develops